Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

DR. CHANNING'S ELECTION SERMON.

This sermon has been extensively circulated, and was heard by a large concourse of people. We apprehend, however, that a large portion of our readers will be acquainted with it only by the notices they see of it in the public papers. No other apology will therefore be necessary to those of our readers who heard or have seen it, for the long extract which we have here given.

In order, that religion should yield its full and best fruits, one thing is necessary; and the times require that I should state it with great distinctness. It is necessary that religion should be held and professed in a liberal spirit. Just as far as it assumes an intolerant, exclusive, sectarian form, it subverts, instead of strengthening, the soul's freedom, and becomes the heaviest and most galling yoke which is laid on the intellect and conscience. Religion must be viewed, not as a monopoly of priests, ministers, or sects, not as conferring on any man a right to dictate to his fellow beings, not as an instrument by which the few may awe the many, not as bestowing on one a prerogative which is not enjoyed by all, but as the property of every human being, and as the great subject for every human mind. It must be regarded as the revelation of a common Father, to whom all have equal access, who invites all to the like immediate communion, who has no favorites, who has appointed no infallible expounders of his will, who opens his works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals or sects, as their special province; let them clothe themselves with God's prerogative of judgment; let them succeed in enforcing their creed by penalties of law, or penalties of opinion; let them succeed in fixing a brand on virtuous men, whose only crime is free investigation; and religion becomes the most blighting tyranny which can establish itself over the mind. You have all heard of the outward evils, which religion, when thus turned into tyranny, has inflicted; how it has dug dreary dungeons, kindled fires for the martyr, and invented instruments of exquisite torture. But to me all this is less fearful than its influence over the mind. When I see the superstitions which it has fastened on the conscience, the spiritual terrors with which it has haunted and subdued the ignorant and susceptible, the dark appalling views of God which it has spread far and wide, the dread of inquiry which it has struck into superior understandings, and the servility of spirit which it has made to pass for piety,—when I see all this, the fire, the scaffold, and the outward inquisition, terrible as they are, seem to me inferior evils. I look with a solemn joy on the heroic spirits, who have met freely and fearlessly pain and death in the cause of truth and human rights. But there are other victims of intolerance, on whom I look with unmixed sorrow. They are those, who, spell-bound by early prejudice or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection; who deny all virtue, which does not wear the livery of their own sect; who, surrendering to others their best powers, receive unresistingly a teaching which wars against reason and conscience; and who think it a merit to impose on such as live within their influence, the grievous bondage, which they bear themselves. How much to be deplored is it, that religion, the very principle which is designed to raise men above the judgment and power of man, should become the chief instrument of usurpation over the soul.

Is it said, that in this country, where the rights of private judgment and of speaking and writing according to our convictions, are guarantied with every solemnity by institutions and laws, religion can never degenerate into tyranny; that here its whole influence must conspire to the liberation and dignity of the mind? I answer, we discover little knowledge of human nature, if we ascribe to constitutions the power of charming to sleep the spirit of intolerance and exclusion. Almost every other bad passion may sooner be put to rest; and for this plain reason, that intolerance always shelters itself under the name and garb of religious zeal. Because we live in a country, where the gross, outward, visible chain is broken, we must not conclude that we are necessarily free. There are chains not made of iron, which eat more deeply into the soul. An espionage of bigotry may as effectually close our lips and chill our hearts, as an armed and hundred-eyed police. There are countless ways by which men in a free country may encroach on their neighbors' rights. In religion the instrument is ready made and always at hand. I refer to Opinion, combined and organized in sects, and swayed by the clergy. We say we have no Inquisition. But a sect, skilfully organized, trained to utter one cry, combined to cover with reproach whoever may differ from themselves, to drown the free expression of opinion by denunciations of heresy, and to strike terror into the multitude by joint and perpetual menace,—such a sect is as perilous and palsying to the intellect as the Inquisition. It serves the minister as effectually as the sword. The present age is notoriously sectarian, and therefore hostile to liberty. One of the strongest features of our times, is the tendency of men to run into associations, to lose themselves in masses, to think and act in crowds, to act from the excitement of numbers, to sacrifice individuality, to identify themselves with parties and sects. At such a period, we ought to fear, and cannot too much dread, lest a host should be marshalled under some sectarian standard, so numerous and so strong, as to overawe opinion, stifle inquiry, compel dissenters to a prudent silence, and thus accomplish the end, without incurring the odium, of penal laws. We have indeed no small protection against this evil in the multiplicity of sects. But let us not forget, that coalitions are as practicable and as perilous in church as in state; and that minor differences, as they are called, may be sunk, for the purpose of joint exertion against a common foe. Happily, the spirit of this people, in spite of all narrowing influences, is essentially liberal. Here lies our safety. The liberal spirit of the people, I trust, is more and more to temper and curb that exclusive spirit, which is the besetting sin of their religious guides.

In this occasion, I may be permitted to say, and I say it with heartfelt joy, that the government of this Commonwealth has uniformly distinguished itself by the spirit of religious freedom. Intolerance, however rife abroad, has found no shelter in our halls of legislation. As yet, no sentence of proscription has been openly or indirectly passed on any body of men for religious opinions. A wise and righteous jealousy has watched over our religious liberties, and been startled by the first movement, the faintest sign, of sectarian ambition. Our Commonwealth can boast no higher glory. May none of us live to see it fade away.

I have spoken with great freedom of the sectarian and exclusive spirit of our age. I would earnestly recommend liberality of feeling and judgment towards men of different opinions. But, in so doing, I intend not to teach, that opinions are of small moment, or that we should make no effort for spreading such as we deem the truth of God. I do mean, however, that we are to spread them by means which will not enslave ourselves to a party, or bring others into bondage. We must respect alike our own and others' minds. We must not demand a uniformity in religion which exists nowhere else, but expect, and be willing, that the religious principle, like other principles of our nature, should manifest itself in different methods and degrees. Let us not forget, that spiritual, like animal life, may subsist and grow under various forms. Whilst earnestly recommending what we deem the pure and primitive faith, let us remember, that those who differ in word or speculation, may agree in heart; that the spirit of Christianity, though mixed and encumbered with error, is still divine; and that sects which assign different ranks to Jesus Christ, may still adore that godlike virtue, which constituted him the glorious representative of his Father. Under the disguises of Papal and Protestant creeds, let us learn to recognise the lovely aspect of Christianity, and rejoice to believe, that, amidst dissonant forms and voices, the common Father discerns and accepts the same deep filial adoration. This is true freedom and enlargement of mind, a liberty, which he who knows it would not barter for the widest dominion, which priests and sects have usurped over the human soul.

SUFFERINGS AND DEATHS OF CHILDREN, CONSISTENT WITH THE DIVINE GOODNESS.

The little work to which we lately referred, entitled 'An Offering of Sympathy' contains many articles adapted to soothe and strengthen the mind under severe affliction. The following is extracted from an article by Rev. Mr. Gannett, under the title given above.

If we put out of view the existence of moral evil, the sufferings and death of young children present the most difficult circumstance in the divine providence. We feel neither surprize, nor a disposition to repine, when the infirm old man is removed from the world which he can no longer serve, nor enjoy. When death lays its grasp upon the vigorous and useful, we find solace in the recollection of the good which they have done, and in the proofs they have given of preparation for other scenes of improvement. If pain or sickness visit one who can understand and use it as moral discipline, we perceive the wisdom that provides, in bodily suffering the means of lasting benefit to the mind. But that an infant, of a few days or months old, should endure severe distress, and be called to resign the life, of which it had scarcely become conscious; or that the child, who was just beginning to discover the powers with which he was intrusted, should be snatched away, as if in mockery of hope, is a circumstance, which it does not seem so easy to reconcile with the benevolence of the Deity.

Yet there are considerations to satisfy us that the providence, which permits suffering and death to come upon little children, is not inconsistent with the goodness of God.

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In regard to the death of children, it may be observed, that if we are believers in the revelation of the gospel, we look upon every human being, however brief the term of its residence on earth, as an heir of immortality. This life is the passage through which the soul enters the spiritual world. Whether there other avenues, by which that world receives increase of the number of its inhabitants, we do not know. This may be the only state whence accessions are made to the immortal family of heaven. But on this fact we may rely with the confidence of Christian faith—that the souls of those, who die in early childhood, exchange the garment of mortality for an incorruptible life. Here there is occasion for praise, rather than sorrow. In creating a spirit to be a partaker of his own eternity, God is pleased to intrust it, for a short time, to the care of human parents. They behold the dawn of an endless day—the first impulses of a mind that shall never cease to act. Is not this a privilege that demands devout acknowledgment? Is it reasonable to complain because it is not of longer continuance? To have introduced a soul to eternal glory is, methinks, a just occasion for gratitude and joy. We are anxious to have the precious things of earth in our possession, though we can retain them but a little while. We esteem it a favor, if a friend commits to our charge, for a few days only, a valuable picture, or even a rich flower, when its beauty is concealed in the bud. And is it not a favor to have the precious things of heaven lent to us? to have souls committed to our charge, though their beauty be not unfolded; and they be taken away while yet in the germ?

We might, on the other hand, putting aside the testimony of revelation, derive from the death of children a presumption in favor of the doctrine of immortality. For let it be admitted, that all the elements of human character are wrapped up in the infant mind, and it will be difficult for us, I think, to believe that God would bring into existence, every year, thousands, nay, millions of minds, containing the seeds of perfection, only to be destroyed by death. Such fickleness of purpose, or inability to execute a design, or indifference to its success—for to one or other, or all of these causes must we ascribe this result—might be found in man; but are inconsistent with the character of God. Let it be supposed, that the child possesses all the capacities which, should it arrive at adult age, would exist in the man; and their present immaturity suggests the probability of their developement elsewhere, should it be prevented here. The child that has just awakened to the consciousnes of a rational nature; the sinless infant, whose capacities have never been brought into action; shall he drop into annihilation, before the humanity, with which he is endowed, shall have had opportunity for exercise? Is it not more probable that the sun, which has shed a beneficial light, and has rejoiced in its course, shall sink into the domains of everlasting darkness, than that the luminary which has shot a single beam across the morning sky, shall be stricken forever from the lights of the creation?

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When our faith beholds a friend passing the barriers of time, we feel that we sustain a personal relation to eternity, and through our former intimacy with him, from whom we shall no more receive intelligence, we are connected with the affairs of the spiritual world. This feeling is certainly not less deep, or active, when the parent has resigned his child to the power of death, than after other forms of bereavement. It probably is then awakened in its full strength, especially in the mother's heart. When the infant over whom she has watched with mingled joy and anxiety, who has laid in her bosom, and whose life has been almost identified with her own, is taken from her sight, the tie is not broken which bound her to the being with whom she had this intimate union. The chain of sympathies, by which they were drawn so closely together, is untwined, only to be extended from this to another world.

DEDICATION AT CINCINNATI.

We gave last week an account of the dedication of the new Congregational Unitarian Church in Cincinnati, Ohio. We have since received in the Cincinnati American the following full and highly interesting account respecting the church, the dedication services, and the state and prospects of Unitarianism in the West.

On the last Thursday and Sabbath were developed new indications of the better growth of the West, a regard for moral and religious institutions in some degree corresponding to our physical advancement in numbers and wealth. More churches have been built in this city within a year, we are confident, than in any other town in America. The two that have been recently dedicated, are ornaments to the city. The Second Presbyterian Church is not larger than the Presbyterian Church in New Orleans, but more showy, and of a prouder and more metropolitan aspect—being, we presume, the most sumptuous Presbyterian church West of the Alleghanies. Directly opposite, on the West side of the street, stands the Unitarian Church,—Gothic in the general style of the architecture, modest, simple, beautiful, unexpensive,—and with the handsomest front, according to our taste, of any church we have seen. The interior corresponds with the exterior. The object was, as far as possible, to combine three intentions: cheapness, commodiousness, and beauty;—and it is due to the meritorious architect to say, that it will be difficult to point to a church where these requisites have been more happily united; and the whole, the labor of little more than half a year. It was not by design we presume, that these two handsomest churches in the city, these emblems of the opposites in religion, of Ebal and Gerizzim, the mount of blessing and denunciation, were placed directly opposite to each other. Neither do we believe, that the founders contemplated, in selecting the positions, the striking emblem, which they exhibit, of the free institutions of our country, which group the most opposite opinions peaceably together, and only allow to truth the weapons of persuasion with which to combat error.

That there should be a commodious Unitarian Church in this city ought not, on any calculations, to have excited the sensation in those opposed to this faith, which has been manifested. There are enough emigrants from abroad, who have been reared Unitarians to fill it. Revolutions of this sort in religion never go backwards. The fondest expectations of *soi disant* orthodox could not, even in dreams, have indulged the hope of ever confining these worshippers within walls, where they every Sabbath hear themselves treated as viler than Atheists, and where, without mercy and without exception, they are gathered up by one fell swoop, and dropped into perdition. Such arguments were not found paticularly persuasive in by-gone days, even when an *auto da fe* and a faggot fire enforced the temporal part of the plea. Reluctant to be banished as aliens from the commonwealth of Israel, they have wandered from church to church, for years, shifting the place of worship, but no where evading this ceaseless presentation of their doom; and all this in the nineteenth century, and in an age, when it needs but two eyes and five senses to comprehend, that the community will no longer endure, in the hands of the Christian ministry, any other weapons than those of reason and persuasion; and this, when denunciation to perdition, on the simple authority of a man, or a body of men, has been a rod so often brandished before the eyes of the offenders, as to render them callous to the impression of its impotent terrors. We all see in temporal dispensations that more than half the decisions of inferior tribunals are reversed by the superior. When we are denounced in the temple, we cannot but remember with unceasing thankfulness, that an infinitely higher tribunal has to pass upon our case. We trust in a complete reversal. In any view, the persons, who will compose this congregation, were banished, without day, from the Orthodox churches. To object to their thus congregating would be the same, as to show a wish to deny them the privilege of worship altogether.

We are told at the dedication of Thursday, that the rage of heresy, the mildest appellative of Unitarianism, at the present time was great, as being sensible, that its time was short, and that there were clear indications, that these 'doctrines of devils' were shortly to be banished from the earth. The bible certainly does not contain the key, nor can we read the Alphabet, by which our orthodox brethren interpret the signs of the times. Is it in the overwhelming preponderance of these doctrines in the populous and instructed States of New England? Is it in the cry from the Middle, Southern and Western States for ministers of this denomination, far beyond the means of adequate supply? Is is in the printed travels of Mr. Dwight, the most intelligent orthodox scholar, whom our country has sent abroad, who first speaks in the highest terms of the piety and learning of the divines of continental Europe; and afterwards, apparently in a forgetful slip of the pen, or, we would rather believe, in the magnanimous though reluctant admission, extorted by truth, affirms that the protestant divines of continental Europe are Unitarian almost to a man? Is it in the well known fact, that great number of the dissenting ministers in England and Scotland are Unitarians; and that no small portion of those, who subscribe to the thirty-nine articles, hold, and even publish it to be innocent, to make the covenant of mental reservation with their consciences, when they subscribe? Is it in the fact, that the talented and exemplary minister of the Presbyterian Church in New-Orleans, the largest beyond the Alleghanies, has boldly proclaimed in a crowded audience of his people, that a more attentive study of the Scriptures has compelled him to renounce the doctrine of the Trinity, and what are commonly called the articles of orthodoxy? Is it in the fact, that two of the most learned clerical heads of colleges in the Western country, if they have not declared for Unitarianism, have most unequivocally declared against what claims to be orthodoxy? Is it in the fact, that the Unitarian Association of Boston has calls from all quarters of this and the adjoining States for a supply of Unitarian preaching? When they thus affirm, that the dawn of universal orthodoxy is just at hand, they must go on the presumption, that the darkest time in the night is the moment before day-break. The signs of the times, we say, and innumerable keys, by which to interpret them, read to us prognostics for the future directly opposite to those of our orthodox brethren. Let us wait yet five years, and read history instead of these vague prophecies, which yield such opposite interpretations.

The services in the consecration of the Unitarian Church was to us delightful. Not a circumstance occurred to mar the gladness of the occasion. Persons from different regions, firmly attached to this form of Christianity, had recognized each other in the different churches, where they found each other considered as outlaws and aliens, and uniformly denounced as the most abandoned unbelievers, and children of the destroyer. They here saw each other, face to face, in their own peaceful, unmolested and pleasant sanctuary. They no longer sang the songs of Zion by the far stream of their sojourn, in the presence of the deriding and accusing stranger, but took down their neglected harps from the willow, and remembered the places of their birth and their baptism, and the patriarchal ministers, accustomed to bless, rather than to curse, under whose ministrations they had been reared.

The music was delightful, and the society owes much to the scientific singing and the voluntary exertions of Mr. and Mrs. Nash, the most accomplished leaders of sacred music that we have heard in the western country. The *Te Deum*, and the thrill excited by the performance of that sublime piece will not soon be forgotten. The hymns of Rev. Mr. Pierpont and Dr. Flint are printed, and the public will judge for themselves.

The collects of scripture by Rev. Mr. Briggs were most felicitously apposite—and the aspect of the gentleman and the modulations of his voice, as he read them, gave them an unction, which, as we inferred from the attentive solemnity of the audience, impressed them forcibly with the solemnity and beauty of the holy scriptures. This is not the place, in which to speak of the services in detail. We never heard a happier statement of the faith of liberal Christianity, and the reasons and scriptures on which it is founded, than in the morning sermon; nor a more felicitous condensation of the arguments, texts, and interpretations appertaining to the immense range of the subject. One idea upon that subject was to us, to whom such inquiries are neither new nor unstudied, entirely novel and original. Trinitarians cite passages, which, as they say, positively affirm the doctrine of the trinity in the form of a simple proposition from the bible. Unitarians cite as many, which still more definitively deny the divinity of the Saviour. Both cannot be true. 'There are,' said Mr. Whitman, 'connected with all these passages, still a third set of propositions, which furnish the key to unlock all these apparent contradictions, and to give the most beautiful harmony of import to the whole.' In contrasting these propositions, and in applying the key, we know not, which we most admired, the truth, ingenuity, or originality of his application.

The sermon of the afternoon 'on Christian salvation' evolved thoughts upon that all important subject, in perfect consonance with the philosophy of religion. It seems to us, that every rational believer must come to similar conclusions. Such, when fairly represented, is found to be that system of the gospel, clear, convincing, unanswerable, approving itself to every man's conscience in the sight of God, of which divines have made such a monster of distortion, cruelty and vindictiveness Such, and so charming is the divine philosophy of Jesus Christ, when legitimately expounded, in the comparison of scripture with scripture.

The preacher of the evening, Rev. Mr. Briggs, has a countenance of mildness and abstraction, rendered more interesting by the frailness of his health, and debility of his aspect, which, together with his impressive manner, and deep and mellow voice, gave a charm, an unction and pathos to his discourse upon the advantages of public worship. It seems to us, that as he proceeded, even orthodoxy must for a moment have relented, and admitted, that this was the strain of a Christian minister.

For us, we had never expected to see such a day in a land, which in our youth was all forest, and considered as the unmolested home of savages, and the poetical sleeping place of the setting sun. Our heart expanded in gratitude towards the few, who have persevered, amidst evil report and opposition, at such expense and labor in rearing this beautiful Church. It was a day, we have reason to believe, of inexpressible inward gladness, to multitudes, such a day as will be marked with a white stone in their family annals, as an epoch to be celebrated among their most holy festivals by their children's children.

The church opposite this had its corner stone laid with imprecations, that it might never be desecrated to any, but such ministrations, as are there considered evangelical. We as earnestly pray, that ours may never be desecrated by the manifestation of tempers utterly unlike those of Christ and Christians; and to our brethren on the other side of the way we would earnestly recommend, on prudential, as well as scripture calculations, the advice of Gamaliel. 'Refrain from these men; and let them alone.' If the doctrine is not true and of God, it will fall of itself. If it is true, not only will you find the truth stronger than yourselves, but engage in an unavailing struggle with God. F.

[For the Christian Register.]

OPINIONS OF THE FATHERS RESPECTING JESUS CHRIST.

It is my object simply to assert and defend the doctrine of the divine UNITY, which I believe *fundamental* both of natural and revealed religion. And, therefore, I shall not attempt to support, particularly, the theory of Socinians, or Arians. I oppose the Athanasian or Trinitarian dogma, because it is unscriptural, as well as irrational and unintelligible; and I have high Orthodox authority,* for not assenting to an unintelligible proposition. It is not, however, only because I consider the Trinitarian doctrine unscriptural, that I am induced to oppose it; but because it is urged as *exclusively* the truth of revelation, essential to the Christian name and character, and necessary to salvation. It is quite time to make a stand; and unless we are willing to have mysticism and intolerance the order of the day, as in the dark ages, we must seek to know the revealed will of God, by the use of the reason he has given us, regardless of the dogmas and anathemas of fallible men.

It is not my purpose to support any particular theory (among the several formed by learned men) of Unitarianism, or relating to the divine unity; but I am disposed to contend for the faith once delivered to the saints; viz. that there is one self existent God, supreme over all, and before all; and that there is none other beside him, to whom this title is strictly and justly due. Whether Christ existed before all worlds, by the will and power of the Supreme Deity, and was, under God, the agent by whom the worlds were made; or whether he had great power, authority and knowledge given him, when he entered on the work of Mediator and Redeemer, and thus was constituted *Lord* and head of the church; I do not, at present, undertake to determine. It is enough to shew, that the *supremacy* of God the Father is the doctrine of Christ and his apostles, and of the writers in the Christian church before the Nicene Council, except the mystical heretics Marcian, Cerinthus, Valentinian, &c. who introduced the doctrines of Eons, of two distinct natures and persons in Jesus Christ, and who denied the real sufferings of the Son of God.

The writer of the essay, in 'the Spirit of the Pilgrims' proposes to mention the passages in the New Testament which teach that Christ is God; and then to refer to the early Fathers, for confirmation of the doctrine. Let us see how he has performed his task. He first gives us, however, a long quotation from a modern Trinitarian writer, with approbation, who contends that the Supreme God is Father, Son and Holy Spirit. But the author quoted gives no proof, either from reason or scripture, of the truth of his theory. It rests, as do all such strange speculative opinions, upon the naked dictum of the writer. But the writer in 'the Spirit of the Pilgrims' ought to know, (for he is a great reader of the early fathers!) that the doctrine, 'that the Supreme God is Father, Son and Holy Spirit,' was considered and condemned as rank heresy in the third century. It was the doctrine of Praxeas, Noetius and Sabellius; and expressly condemned, as militating with scripture, which teaches 'that there is one God, the Father of all, underived, and Supreme, and one Lord, Jesus Christ, the Son of the Father, (not the Father himself nor one in essence or person with the Father,) who was derived from the Father, and sent by him to redeem the world.' The Sabellians denied the doctrine of 'the Father and the Son,' by confounding them and making them one, as much as Marcian, Cerinthus, Valentinian, Basilides and other Gnostics did, who taught that Jesus was not the Son or Messenger of, and not sent by, the God of the Jews (an imperfect being, as they supposed) but came from a still greater God, to destroy the Jewish law; and who they also taught did not suffer; but when Jesus was crucified departed from him into heaven. This strange doctrine had many supporters in the second century, and as it appears from John's epistles, even in the latter part of the first century; and went to a denial that the God of the Jews was the true God, and that Jesus was his Son, or Messenger. This sentiment was severely condemned by John; who asserts, that they only who hold the doctrine of the Father and Son were Christians. And what he means by the doctrine of the Father and Son is easily seen by attending to his declaration, 'that there is only one true God, and that the Father sent the Son to be the Saviour of the world.'

The writer in 'the Spirit of the Pilgrims' says all Christians admit that God is *one*. And yet his object is to prove that Father, Son and Holy Spirit constitute the *one* God—That is, that the Son and Holy Spirit, as well as the Father, are God; and that this is consistent with the assertion, that God is *one*. He adduces several texts of scripture to support his theory. The form used, by direction of our Saviour, in admitting persons to baptism, is adduced. But here are three persons or beings mentioned. He says, it implies belief in God, as creator, redeemer and sanctifier. But he says nothing to prove this. But is it said or implied, that the Father, Son and Holy Spirit constitute one God? No. Nothing like it. The meaning, no doubt, is that persons were to be admitted into the Christian church, by baptism, or confessing faith in God the Father, in Jesus Christ, as the Messiah, who is with propriety called the Son of God, and in the divine spirit or power, by which the first preaching of the gospel was attended, in testimony of its having the aid and support of God himself.

Before our Lord gave this commission and direction to his disciples, he had expressly said to them —'Ye believe in God, believe also in me—I came from God, and he sent me—this is eternal life, to know the only true God, and Jesus Christ whom he sent.' The Apostles did not and could not understand the commission as teaching the doctrine of the trinity: For they say nothing about it in all their preaching recorded in the Acts; but those, who had not received the holy spirit, and had been baptized only into John's baptism, they did baptize in the *name of Jesus*, to shew that their converts must believe in Christ, as well as in God, whom they already confessed; and thus the gifts of the holy spirit were imparted to them. They all teach that Jesus was the Messiah, the Christ; and that God had exalted him to great honor and dominion, for the benefit of mankind. But this writer says, Christ is called the *Son of God*, in a peculiar sense. Granted, most readily. But does this prove him to be God himself? The writer thinks it does. I think it teaches a directly contrary doctrine, and shews that he is not the supreme underived Deity. He says further, 'Son of God means the *Messiah*.' Very well. Christ is the Messiah, for he came from God; the Father sent him; his great power and glory are derived from God. But it is new logic, to conclude, as this writer does, that therefore Christ is God. It is no better reasoning, than that to be seen in a late Orthodox child's book—which is, that Christ is God because he wrought miracles.—There, it is expressly taught that they who believe that Christ performed miracles must believe him to be God. The Jewish ruler did not so reason, and it is believed that his reasoning was most correct—'We believe that no one can do the miracles which thou doest, unless God be with him.' The miracles of Jesus proved him to be sent and assisted by God; but surely not that he was God. Then all the prophets and apostles who wrought miracles were also God!

'Christ claimed divine power.' But even this does not make him God; because he says expressly and repeatedly that his power and wisdom and his doctrines, were from God. Will the writer say, that God cannot give extraordinary, or superhuman power and knowledge, to a prophet or angel? certainly, he will not limit the power of God. Another passage is quoted to prove that Christ is God—'John the Baptist says Christ was *greater* than he; therefore Christ is God!'—'Christ was enlightened, directed and assisted by God—and *by* him, God made the worlds; therefore Christ is God himself, or the Supreme Deity.' Is the writer serious? Let it be remembered, I repeat, that I am contending for no particular theory respecting the divine unity; but my wish is to shew the inconclusiveness of the reasoning of this writer—and I shall also attempt to shew that all the ante Nicene fathers were Unitarians; or Arians, if that term is less offensive.

But our writer proceeds; 'John says that Christ was really possessed of human nature, and really suffered and died; and was not an apparition, or mere spirit.' And therefore, he says, 'Christ was God.' I should say directly the contrary; that therefore he was not the eternal and impassible God: I fear, it may be doubted, if the writer has reasoned thus:—but it is really so—as may be seen by looking in 'the Spirit of the Pilgrims' for June.

And here I must remind the writer, that the doctrine of St. John is directly opposed to his—For he did not teach that God himself suffered and died—and yet he does contend, that Christ, the *Son of God*, suffered and died.—He also, therefore, most justly makes a distinction between the Father and the Son, not only by saying 'that the Father sent the Son to be the Saviour of the world,' but by teaching, 'that God the Father, and also the Son must be acknowledged.' 'The Son of God has come and given us understanding that we may know him who is true (that is, the true God.) And we are in him who is true (we are in the true God) by or through his son Jesus, the Christ.'

[To be concluded in our next.]

* See Mr. Stuart's letter to Dr. Miller on the eternal generation of the Son.

CHRISTIAN REGISTER.

BOSTON, JUNE 12, 1830.

MR. EVERETT'S SPEECH ON THE INDIAN BILL.

The Indian bill which has excited so much warm discussion in Congress, and so much interest throughout the country, having become a law, we cannot forbear again expressing our opinion of the true character of this measure. The speech of Mr. Everett in opposition to this bill, which has been recently published, is, like most of his speeches, marked by clear and logical reasoning, and displays a thorough research into and complete mastery of those parts of the subject to which he confines himself. We shall not give an analysis of his speech, but merely advert to some of the topics which it discusses. The bill against which this speech was delivered, in appearance, merely authorizes the President to exchange lands of the United States lying West of the Mississippi, with the Indians residing in any of the States or territories where the land claimed and occupied by them 'is owned by the United States, or the United States are bound to the state within which it lays to extinguish the Indian claim thereto.' The statute on its face is harmless, and does not contemplate anything more than an exchange of lands which is to be voluntary on the part of the Indians. But the states of Georgia, Alabama and Mississippi, have passed laws for extending their jurisdiction over the Indians within their respective state boundary lines, containing a variety of severe and arbitrary provisions, some of which we have adverted to on a former occasion. The manifest object of these laws is to compel the removal of the Indians, and it is not disputed that if they are enforced the Indians cannot live under them. The United States are bound by treaty upon treaty to protect the Indians against aggressions under this state legislation. Instead of making any provision for giving this protection, which they were bound to do not merely by the letter and spirit of treaties, but by the claims of common humanity, the United States have passed a law authorizing the President to exchange United States lands West of the Mississippi for the lands of the Indians in the states. This legislation on the part of the United States is almost an avowed abandonment of the Indians, and its tendency is to add a new weight to the pressure of the state laws which are designed to expel the Indians. This argument is presented with great, and it seems to us unanswerable force in Mr. Everett's speech. We shall give an extract from this part of it in our next week's paper.

Mr. Everett proceeds to show the ill-success which had attended all previous attempts for transplanting the Indians, and proves the certain ruin which must ensue if they are now forced to migrate beyond the Mississippi. The enormous injustice and cruelty of such a compulsory removal, which is increased by the advanced civilization of the Southern tribes, is exhibited by him with great truth and eloquence. The following statements with regard to the civilization of the Cherokees will be read with interest.

Let us view this subject, Sir, in a practical light. Let us not talk of it by a name, but consider it as a thing. What sort of a process is it when actually gone through, this removal to the distant wilderness? The people whom we are to remove are Indians it is true, but let us not be deluded by names. We are legislating on the fate of men dependent on us for their salvation or their ruin. They are Indians, but they are not all savages; they are not any of them savages. They are not wild hunters. They are, at least some of the Southern Indians are, *a civilized people*. They have not, in all their tribes, purged off every relic of barbarism, but they are essentially a civilized people. They are civilized, not in the same degree that we are, but in the same way we are. I am well informed, that there is probably not a single Cherokee family that subsists exclusively in the ancient savage mode. Each family has its little farm, and derives a part at least of its support, from agriculture or some other branch of civilized industry. Are such men savages? Are such men proper persons to be driven from home, and sent to hunt Buffalo in the distant wilderness? They are planters and farmers, trades-people, and mechanics. The have cornfields and orchards, looms, and workshops, schools and churches, and orderly institutions. Sir, the political communities of a large portion of civilized and Christian Europe might well be proud to exhibit such a tale of statistics as I will read you.

[Here Mr. Everett read the following table.]

"*A Statistical Table exhibiting the Population of the Cherokee Nation, as enumerated in 1824, agreeably to a resolution of the Legislative Council; also, of Property, &c. as stated.*

Population		15,560
Male Negroes	610	
Female Negroes	667	1,277
Grand Total of Males and Females		13,783
Total number of Females		6,900
Females over 40 years of age		782
Females from 15 to 40 years		3,108
Females under 15 years of age		3,010
Total number of Males		6,883
Males over 59 years of age		352
Males from 18 to 59 years of age		3,027
Males under 18 years of age		3,054
Add for those who have since removed into the nation from North Carolina, who were living in that State on reservations		500

"REMARKS.

"There are one hundred and forty seven white men married to Cherokee women, and sixty eight Cherokee men married to white women.

"There are 18 schools in the nation, and 314 scholars of both sexes, 36 grist mills, 13 saw mills, 762 looms, 2,486 spinning wheels, 172 wagons, 2,923 ploughs, 7,683 horses, 22,531 black cattle, 46,732 swine, 2,566 sheep, 430 goats, 62 blacksmith's shops, 9 stores, 2 tan yards, and 1 powder mill, besides many other items not enumerated; and there are several public roads, and ferries and turnpikes, in the nation."

These, sir, are your barbarians; these are your savages; these are your hunters, whom you are going to expel from their homes, and send out to the pathless prairies of the West, there to pursue the buffalo as he ranges periodically from south to north, and from north to south; and you will do it for their good!

Notwithstanding the passage of the Indian bill, we are not without hopes that the ruin which is impending over the Indians may be averted, and that they may yet obtain that protection from the United States which is guarantied to them by so many treaties. Our reasons for these hopes are simply these. The bill passed both the Senate and House by very slender majorities. Out of one hundred and ninety nine votes in the House, a majority of five only were found in favor of the measure. Many of the administration party voted with the minority on this question. The rights of the Indians have been exhibited in the most clear and convincing manner, not only in the essays of William Penn, but by able advocates of the Indians in both branches of Congress. A very strong and general sentiment in their favor has also been expressed by the people and their organs, the newspapers, in various parts of the country. We cannot believe that any unprejudiced and disinterested person can read the arguments which have appeared on both sides the question, and come to a different conclusion. Knowing these facts, and believing in the irresistible force of truth, we cannot but hope that before the destruction of the Indians is accomplished, a majority of Congress will be found ready to recognize and vindicate their rights.

One other circumstance which leads us to hope for a more favorable result to the Indians, is that the proviso which is now contained in the law, that nothing in the act 'shall be construed as authorizing or directing the violation of any existing treaty between the United States and any of the Indian tribes,' was adopted by a large majority in the House of Representatives as an amendment to the bill as it first passed in the Senate. Although it may be said that this provision is nugatory, as the law without it could not have authorized the violation of a treaty, which would always have a paramount authority; yet we cannot but regard it as a public and solemn declaration on the part of Congress that the faith of the nation shall remain inviolate, and as an earnest injunction to any agents who may be employed in executing the statute to beware how they infringe the higher law of treaties.

We trust that the Southern Indians knowing how powerful is the sympathy with which they are regarded, will yield neither to solicitations, threats, or force, but will avow and remain constant to the determination to suffer any severity rather than remove from their native seats, to meet greater suffering, if not certain destruction beyond the Mississippi. Then let them bring the validity of these laws by which the states of Georgia, Alabama, and Mississippi, are now attempting to trample down treaties and the constitution, before the Supreme Court of the United States, and repose with confidence on the decision. We doubt not that the sovereign states whose legislation is in question, will yield, as other states have more than once done, an entire acquiescence to the Supreme law of the land as declared by its highest tribunal.

UNITARIANISM IN AUGUSTA, GEORGIA.

We are obliged to our correspondent, in Augusta, Georgia, for interesting information as to the state and prospects of Unitarian Christianity in that place. He speaks in high terms of Mr. Bulfinch, as a man and a minister. The society is increasing, and is pervaded by an excellent spirit. A flourishing Sunday School has been established in it, and measures have been adopted, as will be seen in a subjoined Constitution, for providing its members and others with the most approved religious publications. Arrangements have been made for obtaining the tracts of the Amer. Unit. Assoc. as fast as they come from the press. The example of this noble spirited society commends itself to others at a distance. We may add the suggestion, that Book Societies would derive an advantage from being connected, as auxiliaries, with the A. U. A.

Constitution
OF THE
AUGUSTA UNITARIAN BOOK ASSOCIATION.
Adopted January 10, 1830.

ARTICLE I.
Style.

The society shall be denominated "The Augusta Unitarian Book Association."

ARTICLE II.
Object.

The Books or Tracts furnished or printed by the association, shall be selected, principally, with reference to perusal by members and shall be such only as are adapted to subserve the cause of rational and liberal Christianity—to promote a correct Faith and holy practice.

ARTICLE III.
Officers and their Duty.

Seven Managers shall be chosen annually to superintend all the concerns of the Association, who shall appoint from among themselves, a President, to preside at their own and at all general meetings of the Society; together with a Secretary, who shall also perform the duties of Librarian and Treasurer;—and these Managers shall have power to fill all vacancies which may occur in their own body, during the period for which they may be chosen.

ARTICLE IV.
Condition of Membership.

Any person, upon being recommended to the Secretary, by one of the Members, shall be permitted to become one of the association; and shall be entitled to receive books and vote for officers, &c. after subscribing to the rules, and paying the sum of two dollars.—Every subscription to be paid in advance, and every member shall be considered as an annual subscriber from the third Sabbath in November until he shall have given notice to the Secretary that he wishes to withdraw, or until his arrearages amount to the sum of four dollars. Every member shall be furnished with at least one copy of such Books or Tracts as may be provided for the use of the association.

ARTICLE V.
Meetings.

A general meeting shall be held at such place as the managers may appoint, on the third Sabbath in November, annually. At this meeting a report of the Manager shall be made, giving an account of their transactions during the preceding year, and the state of the funds and Books on hand. Managers for the ensuing year shall likewise be chosen at this meeting; a general meeting of this association may be called at any time, by the direction of the Managers, or on application of any five members. A quorum of eight shall be sufficient to transact business at all meetings of the association.

ARTICLE VI.
Partial Membership.

Any person, of either sex, on paying the sum of two dollars, may receive a copy of all the works distributed among the members of the association, during the current year.

ARTICLE VII.
Meetings of Managers.

Meetings of the Managers shall be held whenever the President or in his absence, any three of the Board may deem it expedient; and at such meetings three managers shall constitute a quorum.

ARTICLE VIII.
Depository of Books and Tracts.

A proportion of the Books and Tracts procured for the use of the members, shall be placed in a general Depository to be provided by the Managers—to be sold to any person who may wish to purchase them, by the Secretary or either of the Managers. They may also be given away at the discretion of the managers. Books or Tracts printed by the association, may be advertised and exposed for sale for the general benefit.

ARTICLE IX.
Donations.

Any donations or legacies which may be made to the association, shall be disposed of by the Managers, as they may deem best for the general interest.

ARTICLE X.
Alteration of the Constitution.

The foregoing articles shall not be altered, nor shall any new rule be adopted, otherwise than by vote of at least two thirds of the members present, at a meeting convoked for the especial purpose, or at the annual meeting of the association.

Officers of the Augusta Unitarian Book Association.
Alexander Cuningham, *President.*
Geo. W. Wyman, *Sec'y. Treas. & Lib.*
Managers.—A. Cuningham, R. F. Poe, Edward Thomas, T. G. Casey, D. F. Halsey, H. Weston, T. S. Metcalf.

ARTILLERY ELECTION SERMON.

Mr. Stetson of Medford was the preacher. His performance was creditable to him. The discourse contained sound views expressed in strong language. It was listened to by many with attention, and, we have reason to think, with great satisfaction. It contained hints that should be pondered by all. We believe, with him, that 'there is something to be feared as well as hoped in the aspect of the times.' To some symptoms of evil he glanced and suggested remedies. We wish some master hand would take up the subject and discuss it thoroughly. So of course it could not be done in a single sermon. What we want in the land is stern moral principle. Without this, free institutions cannot long be sustained; and while they shall be, they will fail of much of the good designed to flow from them. The Christian religion, embraced by the people in its simplicity, purity, and power, is the one thing needful to fulfil the hopes of the American patriot. This Mr. Stetson said much to prove. He spoke of 'Christianity as it tends to secure the rights of men.' This was his leading topic. He showed in what respects the gospel helps to compass this great end. It does so, he said, 1st, 'by defining men's mutual obligations;' 2d, 'by settling the principles of political equality;' 3d, 'by its effects on civilization;' 4th, 'by its influence on public sentiment;' and 5th, 'by the peaceful spirit it breathes.' The text of the sermon was from Rom. xiii. 7, 'Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.'

DR. CHANNING'S ELECTION SERMON.

We have given an extract from this sermon on our first page. If it were necessary, in any respect, we might say much in addition to our remarks in the Register of the 29th ult., in commendation of the sermon; but it is not, either for the reputation of the preacher or for the interest of the community. He needs not our praise, and they will read the discourse without any inducements from us. The Legislature, at first, ordered two thousand copies to be published; but this number, being deemed inadequate to the wants of the members, they, by a subsequent vote, have authorized the printing of another thousand. It augurs well, we think, for the community, that our legislators manifest so strong a regard for such principles as it was the object of the preacher to illustrate and enforce.

RELIGION IN HARVARD UNIVERSITY.

We noticed with surprise and regret, in the last number of the Christian Watchman, an article under this title, extracted from the 'Spirit of the Pilgrims,' in which we have one of the worst specimens of the bad spirit of that ill-tempered and unchristian work. In its out-pourings of enmity to the college, it seems, like most of the previous attacks on that institution, to be entirely reckless of truth and justice, and intent only on the fell purpose of blasting the reputation and influence of the institution. How the editor and publisher of the Watchman can reconcile it to their consciences, or can on any principles consent to defile their pages by retailing, for the bitter enemies of the college, such notoriously false statements and insinuations, we are wholly at a loss to determine.

LOTTERIES.

Lottery venders are taxed in Connecticut $100 for a license. In Massachusetts they sell, extensively, it is believed, without a license, and contrary to law, maugre all the penalties (not *enforced*, but only) *threatened*. The grand difficulty of the case appears to be that people do not wish to complain of their neighbors. But if men will violate wholesome laws;—if they have so little conscience as to pursue a trade which the best men in the community have pronounced the fruitful source of indolence and want, and eventually of the highest crimes;—if they will thus persevere in the degrading business of fattening on the corruption and miseries of the community, do they deserve this lenity? Whatever may be their standing in society, shall they not answer to the offended laws? If individuals have not the courage to expose delinquents, let an association be formed, whose business it shall be to call offenders to account.

RECENT PUBLICATIONS.

REASONS FOR THE UNITARIAN BELIEF, *plainly stated in nine lectures*, by LUTHER HAMILTON, minister of the First Congregational Society in Taunton. pp. 137: Boston.

The topics discussed in this valuable book, are as follow: 'Religious inquiry and discussion not criminal but useful, &c; The Unity of God; The Father *alone* is God supreme; Christ not God, but an inferior and dependent being; The meaning of the phrase holy spirit; The evidence chiefly relied upon to prove the doctrine of the Trinity; The death of Christ; The character of man as a moral being; The sufficiency of the Scriptures vindicated.' Though we might, perhaps, differ from Mr. Hamilton in respect to some of his scriptural in-

terpretations, yet the talent and fidelity with which he has treated the important subjects of his Lectures induce us strongly to recommend his work to all inquirers after the truth as it is in Jesus. We quote a passage, taken at random, for the double purpose of enriching our columns, and afford our readers a specimen of the author's manner.

There are those, I am aware, who hold that Christ bore men's sins by suffering the punishment of them. But this cannot be a true explanation of the language in question; because guilt is not a transferable quality. Guilt can belong only to him that sins. Did Christ sin? He was 'holy, harmless, undefiled.' 'There was no fault in him.' 'He was without sin.' True; but he was treated as a sinner. But by whom? By *ungodly men*; '*betrayers and murderers*;' who were threatened with the vengeance of Heaven for the *crime*. Still, did not God pre-determine that Jesus should be so treated? There is no evidence that this was pre-determined, more *absolutely* or *especially* than any thing else that is foreknown to that Infinite Being, who is represented as 'declaring the end from the beginning, and from ancient times the things that are not yet done.'—God cannot, therefore, be considered the author of Christ's crucifixion, with any greater propriety, than he may be considered the author of all the crimes that human hearts have conceived, and human hands perpetrated: Perhaps it will yet be asked, if God could not have prevented the infliction of such tortures as Christ endured; and if he could, whether those tortures should not be regarded as a punishment inflicted by God himself. That he might have rescued Christ, by miraculous interposition, from the hands of his 'murderers,' there can be no doubt. But that he could have saved him from a violent death, without that kind of interposition, there is no evidence to prove.—The question, therefore, is reduced to this: Should not Christ's crucifixion be considered a punishment inflicted by God, because He did not suspend the operation of nature's laws, or miraculously interfere to prevent it? To this I answer: Christ's crucifixion cannot be regarded as a punishment from God, unless all, that good men have ever suffered for the sake of truth, and in the cause of benevolence, should be considered punishment; nor unless, indeed, all the suffering in the universe is to be regarded as punishment; and surely there is no more reason for holding all *suffering* to be *punishment*, than for holding all freedom from suffering, or *enjoyment*, to be *reward*; and I believe every reasonable mind will allow, that if all suffering be punishment, and all enjoyment reward, that the government of the world is conducted without much regard to those principles which mankind call just and equitable. I repeat, therefore, if Christ was punished, he was punished unjustly; for he was innocent; and it is guilt, only, that deserves punishment. If he was *treated as a sinner*, he was so treated, not by that God 'who loveth righteousness and hateth iniquity,' but by sinful, blood-thirsty men, who *falsely accused* Christ of being a malefactor. In one word, Christ's sufferings were not a punishment of God, unless God himself violates a principle, in his government of the world, which he has declared his creatures shall not violate with impunity. For we are assured, 'He that condemneth the just, is an abomination to the Lord.' Is not justice eternal and immutable in its nature; or 'is man' bound to be 'more just than God? Let the awful cruelty and guilt of Christ's crucifixion rest upon his 'betrayers and murderers;' and always let us ascribe 'righteousness to our Maker.'

History of the Town of Natick, Mass. from the days of the Apostolic Eliot, 1650, to the present time. By WILLIAM BIGLOW; 8vo. pp. 87. Boston: 1830. MARSH, CAPEN, & LYON.

We have here a minute and accurate description of one of the most beautiful of the retired villages of New England, a spot hallowed in the minds of many as having been the scene of the evangelical labors of the venerable Eliot, the Apostle to the American Indians. The Author has availed himself of a long residence in the place, and of a familiar acquaintance with its topography, history, and traditions, to give a sketch that will not only be acceptable to the inhabitants of the town, but to all who feel an interest in our early and local histories. The work evinces a commendable spirit of research, and will repay a careful perusal. We hope that the Author will be encouraged by the patronage entended to it, to undertake a similar history of some of the neighboring towns, for which task, judging from the present successful specimen, we consider him to be every way competent.

There are a few expressions in this pamphlet that we should like to have altered, as being rather beneath the dignity of historical composition: and the anecdotes at the end, however amusing and characteristic, might, for the same reason, have been spared without detracting from the value or interest of the work. With these slight exceptions we are well pleased with its execution, and commend it to the notice of our readers. We quote the following passages as specimens of the style and manner.

"*Surface of the Country, &c.*—Natick is the aboriginal name of the township, and signifies *a place of hills*. This name is very descriptive, especially of the southerly part of it. At the S. E. corner, about a mile from Charles river, next to Dover, Pegan hill rises, in a beautiful conical form, and is capable, like all the other eminences in the town, of profitable cultivation to its summit. From the top a very extensive and elegant prospect is presented. The land, as far as the eye can reach, is well cultivated, excepting a due proportion of woodlands; and from fifteen to twenty village churches appear scattered in various directions. The romantic meanders of Charles river may be traced for several miles, and a number of ponds are interspersed in the surrounding scenery. At the distance of thirty and fifty miles, the Wachuset and Monadnoc mountains tower in pleasing majesty; and many others, hardly distinguishable from azure clouds, skirt the distant horizon. Between this and Charles river, Perry's hill, considerably less elevated, slopes gently down to the margin of the water. On the opposite bank, Carver's hill gradually rises to a corresponding height, and beyond this, Broad's hill, a twin brother of Pegan, appears, at the distance of a mile from the river. About half a mile north of the south meeting house, Train's hill, similar to Carver's and Perry's, in shape and elevation, adds to the beauty of the variegated prospect. In plain sight of these, are Bullard's hill in Needham, and Brush hill in Sherburne, near the bounds of Natick, which were undoubtedly taken into view, when the place received its significant name. On and around these hills, the celebrated Eliot appointed the lands among his Indian converts; and here was the principal scene of his pious labors."

"*Remarkable Trees.*—There are two oaks, near the south meeting house, which have undoubtedly stood there ever since the days of Eliot. They have been decaying about forty years. The red oak, on the westerly side of the meeting house, measures 17 feet in circumference, two feet from the ground; and the white oak, on the easterly side, 14 1-2 feet, at the same height.

"In 1722, a deputation of Indians came to Mr. Peabody's house, one bearing two elm trees on his shoulders. They presented themselves to their minister, and requested permission to set out those trees before his door, as a mark of their regard, or as '*the tree of friendship*.' These trees flourished for about 90 years, when the larger one was stricken by lightning, and soon after failed. The other being in a state of decisive decline, was recently cut down. These trees measured, one foot from the ground, about 21 feet, and in the smallest part, for 14 feet up, 13 feet. The growth was about 1 1-2 inches per year.

"In 1753, soon after the settlement of Mr. Badger, a like request was made by the Indians, and the same ceremony took place in planting the '*trees of friendship*' before his door, as had been done before that of his predecessor, Mr. Peabody. In 1826, the Hon. John Welles observes, 'these trees are now in full vigor, having been set out 73 years. They are about fifteen feet in circumference, nearly 1 1-2 inches growth a year.' They still remain in full vigor, May, 1830.

"The button-wood trees, in front of the south tavern, were set out in 1783. They were brought to the spot one at a time, on the shoulder of a man of ordinary strength. Their being planted on the Indian burying ground gave offence to some of the few remaining individuals of the tribe; and one poor girl, with a mixture of grief and anger, endeavored to uproot them; but they resisted her efforts, as they have many a violent storm, are still in a thriving condition, and measure 17 feet in circumference, at the height of two feet from the ground.

AN ADDRESS, *delivered before the Massachusetts Society for the Suppression of Intemperance*, May 27, 1830. By JAMES T. AUSTIN: Boston.

We rejoice to see publications of this nature multiplied. The testimony of every individual, of whatever condition in society, against intemperance, is of some value; but when we see men of professional eminence, and of high standing and influence in society uttering their strong reasons and expending their best efforts against its palsying and destructive power, we feel that the friends of temperance have much reason for congratulation and for renewed courage in their efforts.

The able Address of Mr. Austin, will prove an important auxiliary to the means of reform. Besides its eloquent appeal to the understandings and consciences of all good men, to be faithful and unwearied in their resistance of this relentless enemy of our prosperity and peace, we have in this address, a full and important exposition of the laws in regard to the sale of spirituous liquors. And appended to the whole we have a large number of valuable notes, containing matter of fact statements, and throwing much light on the subject of licenses for retailing liquors, as well as on other subjects intimately connected with the morals and general welfare of our city and the community. We have not room at present to speak in detail of this performance. And it is the less necessary, as the entire address is at the command of all, who, either through attachment to the cause or respect for the author desire its perusal. We earnestly recommend it to the notice of all our readers.

RELIGIOUS INTELLIGENCE.

American Sunday School Union. Great efforts were made at the late meeting of the American Sunday School Union, in New York, to increase the means of extending the operations and influence of the Society. The extraordinary efforts proposed were to be directed chiefly to the Valley of the Mississippi. On the evening of Monday, the 31st ult. a meeting was held, at which the amount of $15000 was pledged to be expended in the establishment and aid of Sunday Schools.—And we are told that individuals are pledged to see more than 200 schools established. One account of the meeting says, "His Holiness the Pope must hasten his steps and the Catholic Princes of Europe must redouble their efforts, or they will lose their hold on this republic of the West; and liberty, civil and religious, will yet live."

Ordination at Framingham. On Thursday, the 10th instant, Mr. Artemas B. Muzzy, of Lexington, and recently from the Theological School at Cambridge, was ordained as minister of the First Congregational Church and Society in Framingham.

Installations. In Jacksonville, Illinois, on the first sabbath in April, Rev. John M. Ellis, as pastor of the Presbyterian Church in that town. It is stated in the Western Observer, that this is the Second Presbyterian minister which has been regularly installed in this state.

An invitation recently received by Dr. Edwards, late of this city, from the Bowery Church, N. Y. to become their minister, has been declined, partly on account of ill health, and partly because he is un willing to relinquish the agency of the American Temperance Society.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

Senate. Our account of the proceedings of the Massachusetts Legislature came down to Friday. On that day many petitions were referred to the next session. Orders of notice were passed on various petitions, and other business in unfinished stages was attended to.

On Saturday resolves were passed on the petition of the Colonization Society. A joint committee was appointed to liquidate and settle the accounts of the Treasurer. A proposed amendment to the Franklin Railroad bill was passed. Resolves passed in relation to a map of the state.

On Monday some orders, not of much public interest, were passed. The subject of appropriations of the money to be received from the U. S. government in payment of Claims, was referred to the next session. Agreeably to request, the Governor, on Monday, prorogued the General Court to the first Wednesday of January next.

House. On Friday the bill respecting the election of Mayor of the city of Boston was passed. Considerable business not particularly interesting to the public was transacted.

On Saturday various petitions were referred to the next session. Brigadier Gen. Nathan Heard was chosen Major General of the 6th Division in concurrence. Also the Middlesex Railroad bill was passed.

On Monday after passing several resolves, one of which was the appointment of commissioners, to examine the several Banks, the General Court was prorogued, as mentioned above, to the first Wednesday of next January.

Municipal Affairs. On Tuesday evening in the City Council, William Mackay, Esq. was rechosen City and County Treasurer; Doctors Thomas Welsh, J. C. Warren, John Randall, Benjamin Shurtliff, and George Hayward, Consulting Physicians, and Dr. J. V. C. Smith, Quarantine Physician; and John Pickering, Esq., City Solicitor. George W. Otis, Esq. was also chosen, under the new ordinance, Surveyor General of Lumber.

The committee on the celebration of the 4th of July, reported in favor of the City Government assembling on the morning of that day [Monday the 5th,] in Faneuil Hall, there to reciprocate congratulations with their fellow citizens, and thence forming a procession to the Old South, where an oration will be delivered by Mr. A. H. Everett. Provision was also made for having suitable music, &c. and an invitation proposed to be made to the Light Infantry Companies of the City to act as the escort. The report was accepted, and $200 appropriated to carry the same into effect.

Thomas W. Phillips, Esq. was on Monday last appointed and qualified Clerk of the Municipal Court of the city of Boston, in the place of Joseph H. Pierce, Esq. resigned.

Capital Trials in Salem. A special term of the Supreme Court for Essex County has been appointed, by the Legislature, at their late session. This court will set in Salem, on Tuesday, July 20th, for the trial of the persons accused of the murder of Mr. White. The law requires both the Attorney General and the Solicitor General to officiate on the occasion.

Mourning Apparel. The Second Congregational Society in Weymouth, at a large meeting, recommended a discontinuance of the fashion of wearing mourning apparel in consequence of the decease of friends, by a unanimous vote.

Rail Roads. During the past short session, the Legislature has passed two important Laws on this subject. The act to incorporate the Boston and Lowell Rail Road Company, we regard as one of the most important laws, that has been enacted for a long time.—The powers and privileges granted have been important and extensive, but the enterprise is a bold one, and the object to be achieved is of great magnitude. The characteristic features of the act are, that the company shall have the privilege of making a Rail Road from Boston to Lowell, excluding all other persons from constructing any other road between Boston and any point within five miles of its termination at Lowell, and that this privilege shall enure to them for thirty years, unless the profits shall amount to ten per cent. per annum on all its expenses, in which case, after four years, the State shall have the privilege of purchasing the road by paying all the money expended on the same, with interest at ten per cent. *Cent.*

The Franklin Rail Road Company, by the new act, is allowed to divide all the income to the Stockholders, to take a year longer to locate and construct the same, and have a guarantee that no other Rail Road shall be constructed within five miles of their line, either on the north or on the south side, for thirty years, unless it be by a branch to accommodate a different line of travel. This liberal alteration is highly satisfactory to the petitioners, and at the same time shows, a very friendly feeling on the part of the Legislature in favor of Internal Improvements.—*ib.*

Professor Hitchcock's Essay on Temperance.—This Essay, which was adjudged entitled to the premium of fifty dollars, offered for the last essay on the subject, out of twenty essays which were offered, is published and offered for sale. We have the authority of the following certificate for believing that its general distribution will be productive of good.

"The subscribers have examined Professor Hitchcok's Prize Essay, and find it full of valuable matter. The facts and principles contained in it appear to be of such high importance, that we ardently hope it will be examined by heads of families throughout the country; and if they think as we do, that they will take pains to instill its doctrines into the minds of their children and dependants."

JOHN C. WARREN,
WILLIAM SULLIVAN,
ENOCH HALE, Jr.
SAMUEL HUBBARD,
JOSHUA B. FLINT,
CHARLES LOWELL.

New Hampshire Senator. The Boston Daily Advertiser of Friday says, that the House of Representatives of N. H. on Wednesday made choice of Mr. Isaac Hill, for Senator in Congress, in the place of Mr. Woodbury, for six years from the 4th of March next.

Asylum for Inebriates. The Medical Society of Connecticut are taking measures for the establishment of an Asylum for persons of intemperate habits, and have passed resolutions and appointed a committee to bring the subject before the Legislature. A report, drawn up by a committee of that Society, and published, we have seen.

"The propriety of making any provision for inebriates might well be questioned, if intemperance were not a misfortune as well as a crime."—"We believe there are few drunkards who would not, in their hours of sobriety, wish to be reclaimed—few, who do not wish to regain that rank in society, from which by their vicious conduct, they have been so deeply degraded.—But however ardently they may desire it, they have not moral courage and the needful resolution to effect it."

They propose an institution, in which the subjects shall be subjected to salutary discipline, be cut off from liquors, constantly and usefully employed, kept free from bad examples and associates, receive medical attendance, and moral instruction and examples, "where, in short, by an enlightened system of physical and moral treatment, they may be reformed."

Revenue of the New York Canals. The amount of tolls paid to the Collector at Albany, on merchandise cleared at his office for the Erie and Champlain Canals during the first six weeks of this season, up to the first day of June, is $59,617.

Congress. The Congress of the United States closed its session on Monday, the 31st May. The number of acts passed during the session, was 219, of Resolutions, 7. Of the acts 130 were for the relief of individuals, the claims of some of whom have been before Congress for years.

The Moral Sense. Mr. Everett, in his speech against the Indian Bill introduced official statements that the Indians who had emigrated west of the Mississippi were in a very destitute and suffering condition; so much so, indeed, that the living child had often been buried with the dead mother, for want of sustenance. Mr. Lewis, of Alabama, said that the gentleman's appeal to the sympathy of the House reminded him of an old maid, of his acquaintance, who pitied a goose because it had to go barefoot in winter. Mr. Everett replied that he could see no resemblance between the two cases, and if the honorable Member could, he envied him neither his discernment nor his humanity. *Wash. Spectator.*

Treaty with Denmark. The United States Telegraph says—'We learn that a Convention of Indemnity, in relation to the long pending claims of citizens of the United States, upon the government of Denmark and for the adjustment and satisfaction of them, was concluded and signed on the twenty-eighth of March last, at Copenhagen. We understand that it awaits only the preparation of the necessary forms to be ratified by the President; and that the amount of indemnity stipulated to be paid is six hundred and fifty thousand Spanish milled dollars, which is to be allotted to the rightful claimants, according to their several interests, conformably with the decisions of a Board of Commissioners composed of American citizen, which is to hold its sessions in this city.

Jacob H. Loud, Esq. of Plymouth, is appointed Register of Probate, Plymouth County, in place of Beza Hayward, Esq. deceased.

New Bedford, Mass. By an agreement between the Tavern-keepers, all their bars were closed last Sabbath, and the sale of ardent spirits on that day is peremptorily refused. Col. N. Nelso commenced this reform in his house some years ago, and has remained firm unto this day.

Mr. Walsh of the National Gazette says:—"We learn that Mr. John Randolph has positively accepted the mission to Russia. No one could adduce more and stronger claims to the designation of envoy *extraordinary*."

Emigrants from England. A letter from London states, that there had left that port within the last month or six weeks preceding its date, about 800 emigrants for the United States, several vessels bound to New-York carrying upwards of 100 each. "About 900 men are to go in the course of the season. Many of them are substantial farmers, with their families who leave the country from their apprehensions of gradually losing all, if they remain here; but not at all from the pressure of any actual necessity. In fact there exists among the respectable part of the industrious classes in all parts of the kingdom, a decided tendency to emigration, and especially to the U. States, in preference to Canada, New South Wales, Swan River, or any other place." *N. Y. Herald.*

From Chili. The brig George Gardiner has arrived at Baltimore in 77 days from Huasco. Chili was still in a revolutionary state. Gen. Frazer, who had the command of Valparaiso, had made an expedition against Coquimbo, which was occupied by an adverse party, but he did not succeed in gaining possession of it. It was expected that he would make an attempt to surprise St. Jago. Nearly all the wealthy inhabitants had left Valparaiso.

From England. By a late arrival at New York, from England, we have the following paragraphs respecting the king's health.

The Morning Chronicle, of the 27th says,

"The reports respecting the King's health are very unfavorable. No reliance whatever is placed on the bulletins. First 'the King is better,' then, 'the King is not so well.' And to mend the matter, the Court Newsman tells us that 'during the day his Majesty appeared to be rather better.' We know that the state of his Majesty's health on Sunday, was very different from what might have been inferred from the communications to the public.'

The Morning Journal of the next day says,

"That the King is in an extremely dangerous state, it would be weakness and even puerility to conceal or deny. His disorder is reported, and that by those who have an opportunity of knowing the fact, to be of a nature so serious, that little, if any hopes are entertained of his ultimate recovery. It may be protracted, it may struggle over many alternations, but it cannot, we fear, be subdued. We take upon ourselves the responsibility of making this statement, not only reluctantly, but under feelings of great anxiety and pain.'

From Canton. Capt. Prescott, who arrived at this port yesterday from Canton, informs that the English had settled their difficulties with the Chinese Government, without, so it was understood at Canton, gaining a single point. The Company's ships had pilots on board and were bound up to Canton from Macoa the day the Israel passed that Island.

Sicilian Statistics. According to the last census, Sicily contains 1,780,000 inhabitants, of which 300,000 are ecclesiastics. There are in the island, 1,117 monasteries containing 30,000 monks, and 30,000 nuns. The nobility of this small population, consists of 6 Dukes, 217 Princes, 217 Marquises, 2000 Barons, and the same number of an order called gentlemen. In Palermo, the population of which is only 150,000, there are 388 churches. *N. Y. Eve. Jour.*

MARRIAGES.

In this city, Mr. Lewis Josselyn to Miss Emeline, daughter of the late Joshua Ellis, Esq.; Mr. John Fanning to Miss Sarah Oliver.

By Rev. Mr. Barrett, Mr. John Vinto to Miss Mary T. Porter.

On Thursday morning, in Brattle-street Church, by Rev. Mr. Palfrey, Charles Catlin, Esq. of New York, to Miss Lucy Ann Derby, eldest daughter of the late Gen. H. Derby.

In Roxbury, on Sunday evening last, by the Rev. Dr. Porter, Mr. Willard A. Humphrey to Miss Maria Haynes.

In Plymouth, Mr. Ichabod W. Thompson of Plympton, to Miss Susan Churchill; Rev. Hersey B. Goodwin, of Concord, Mass. to Miss Lucretia Ann, daughter of Benjamin M. Watson, Esq. of Plymouth.

In Wilton, N. H. by Rev. Mr. Barnard, Mr. Isaac Giddings, of Temple, to Miss Hannah Putnam.

In Hartford, Vt. Dr. Benjamin Tyler Hubbard, of Lebanon, N. H. to Miss Abby Bruce, of this city.

DEATHS.

In this city, Mrs. Mary, wife of Mr. Samuel Dillaway, and eldest daughter of Josiah Knapp Esq.; On Saturday last, Mr. Peter J. Wilson, aged 50; Mrs. Elizabeth Adams, 57.

In Brookline, Mrs. Martha Washington Adams, aged 28, wife of Mr. Isaac Adams.

In Plymouth, Miss Esther Phillips Holmes, aged 22; Beza Hayward, 78—recently Register of Probate.

In Portland, Miss Miranda Elizabeth Boyd, daughter of the late Joseph C. Boyd, Esq. aged 17; Capt. Wm. Webb, for many years a respectable ship master 55.

In Portsmouth, Samuel Fernald, Esq. aged 74.

In Wilton, N. H. suddenly, Capt. Isaac Spalding, aged 64.

In Sutton, N. H. Rev. Samuel Ambrose, aged 79.

In Homer, N. Y. Mrs. Deborah, relict of Capt. Simeon Samson, of Plymouth, aged 90

In Cincinnati, Ohio, Mr. Wm. Tucker, printer, aged about 50, formerly of Worcester

In Matanzas, Abraham Williams, aged 16 son of Mr. Wm. Williams, of Salem.

In London, March 29, James Rennell, Esq. F. R. S. London, and many other learned societies, and late Major of Engineers, and Surveyor General of Bengal, aged 88.

ADMINISTRATRIX'S SALE. Stock of Books and Stationary. On *Wednesday* 23d inst. at 9 & 3 o'clock, at No. 92, Hanover street,

The stock of the late Mr. Thomas Wells, comprising a valuable collection of Miscellaneous and Professional Books; quarto, pocket and school Bibles; Account Books, Stationary and Fancy Goods.

A quantity of valuable Sheet Stock; a complete assortment of Binder's Tools and stock, among which are, a large Standing Press, quantity of Leather, and other Binder's materials.

☞ Catalogues will be ready on the 15th inst.

☞ Many of the books are in quantities, among which is the remainder of the edition of Belknap's Psalms and Hymns, bound and in sheets. The sale will be worthy the attention of distant booksellers. A liberal credit will be given to purchasers over one hundred dollars. The sale positive.

J. L. CUNNINGHAM, *Auct'r.*

June 12. 2wis.

SELECT WRITINGS OF REV. WILLIAM ELLERY CHANNING. This day published by CARTER & HENDEE, in 1 vol. 8vo.—Discourses, Reviews and Miscellanies, by William Ellery Channing—collected and revised by the Author; with additions, now published for the first time. May 29.

CHANNING'S WORKS. Just published and for sale by GRAY & BOWEN, No. 135 Washington St., 'Discourses, Reviews, and Miscellanies, by William E. Channing.' May 29.

TRACT No. 36, *(First Series,)* A. U. A.—Just published by GRAY & BOWEN, No. 135 Washington Street, Tract No. 36, of the First Series, entitled 'Evangelical Unitarianism adapted to the Poor and unlearned, by ALEXANDER YOUNG.' May 29.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility.—And all diseases which originate from impure blood, and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their reccommendations have occasioned its use in various cases of inveterate corruption of the blood, *ascending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being reccommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of SPURIOUS IMITATIONS. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. CHAPMAN, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. VALENTINE MOTT, M. D.

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3t. June 12.

CHANNING'S SERMON. Just published by L. C. BOWLES, 124 Washington Street, —A Sermon, delivered before the Governor, Council and Legislature of Massachusetts, Wednesday May 26. By Rev. W. E. CHANNING. June 5.

LIBERAL PREACHER, *for June* —Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for June, 1830, containing a Sermon by the Rev. AARON BANCROFT, D. D. of Worcester, Mass.—On the '*Importance of attending to our own salvation*,'—from Phil. ii. 12, 13: and another by the Rev. STEVENS EVERETT, of Hallowel, Maine,—On '*Practical misapplication of scripture terms*,'—from 2 Peter iii. 15, 16. June 5.

LIVES OF THE APOSTLES.—HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published a small 18mo. volume, entitled 'Lives of the Evangelists and Apostles, writers of the New Testament. For the use of Sunday Schools and Families.' 3t. June 5.

VALUABLE BOOKS *for sale by* HILLIARD & BROWN, Booksellers to the University, Cambridge.

Complete works of—			
Joseph Priestley, LL. D.	24 vols.	8vo.	$72,00
Jeremy Taylor,	15	"	50,00
Nathaniel Lardner,			35,00
Lord Bacon,	12	"	20,00
John Locke	10	"	20,00
Jonathan Swift,	24 vols.	12mo.	10,00
Unitarian Tracts, published in London, 16 vols. 12 mo. cf.			17,00

Cruden's Concordance—(*New Edition.*)
Dugald Steuarts Complete Works, 7 vols. 8vo.
Bonterwek's Hist. of Spanish and Portuguese. Literature 2 vols. 8vo.
Fraser's Tour to the Himala Mountains 4to &c. &c.

H. & B. have constantly for sale a general assortment of Theological and Classical Books. May 29.

PALEY'S COMPLETE WORKS. This day published by HILLIARD & BROWN, Booksellers to the University at Cambridge—The Complete works of William Paley, LL. D. &c. in 6 vols. 8vo. Price neatly bound with cloth backs. $6,75.

This edition of Paley is, probably, the cheapest book ever offered to the American Public. It is neatly and correctly printed on a perfectly new type and fine paper, and contains the new volume of Sermons and Meadley's Life of the Author.

It is the only complete edition of the works of Paley which has been printed, except the one edited by his son, recently published in London and which costs in this country $20. May 29.

DAILY MONITOR, or *Reflections for each day in the year*, 'Containing practical inferences from Christian Doctrines,' Ecclesiastical History, Sacred Biography, &c. Intended for the use of all Classes and fitted to the various circumstances of life; by CHARLES BROOKS, minister of the third Church in Hingham, Mass. Published and for sale by N. S. SIMPKINS, & Co. *Court-st.*

☞ A great variety of Juvenile Books at low prices. May 22. 3t.

EXTRACTS FROM ABBOTT'S SERMONS, [*a new Edition.*] WAIT, GREENE & Co. 13 Court Street, have just published, a vol. of '*Extracts from the Sermons of the late John Emery Abbott of Salem*,' with a memoir of his life, and extracts from his Journal kept in Havana; by Rev. Henry Ware, jr. of Boston.

The rapid sale which the volume of Sermons has had, has induced the publishers to prepare a volume which will contain a most valuable part of the whole work, and he afforded so low, that it may be within the reach of *Families, Teachers, and Sunday School Libraries.*

N. B.—A few copies of the 8vo. edition of Abbott's Sermons are on hand. 6t. May 22.

CRUDEN'S CONCORDANCE. (*A New Edition.*) MARSH, CAPEN & LYON, No. 362 Washington Street, have just received a supply of *Cruden's Concordance* to the Holy Scriptures, in one volume, super royal 8vo. reprinted from the last London edition, on superfine paper and new type.

To secure correctness, this American edition has at considerable expense, been compared with other editions; and all discrepances have been corrected by a reference to the scriptures. Upwards of *six thousand* errors existing in the London copy have been corrected in the edition now announced, which may therefore confidently be recommended as the most correct edition of Cruden's Concordance ever offered to the American public. 3t. May 22.

SELECTED POETRY.

HYMN.

The following is the hymn to which we referred last week, composed by Dr. Flint of Salem, and sung at the late dedication at Cincinnati.

In costly fane, the pride of art,
Or bowed in lowliest cell,
Lord, in the pure and grateful heart
Thou dost delight to dwell.

Thy servants find thee every where,
Alone, by night or day;
The world is all a house of prayer,
To souls that love to pray.

Yet with intenser, brighter flame,
Devotion's fire will blaze,
When many meet in Jesus' name,
To join in prayer and praise.

That here our mingled vows may rise,
This house our hands have rear'd
To thee, the only God, most wise,
In heaven and earth rever'd.

Be here our soul's secure retreat,
Our ark on life's chaf'd sea;
Unheard the storm without shall beat,
While we commune with thee.

Here with a Father's gracious eye,
Behold the suppliant throng,
Oft as they breathe th' imploring sigh,
Or wake the choral song.

Here let the mourner's tears be dried,
The fearful cease to fear,
The anxious in thy care confide,
The lonely feel thee near.

Let not in vain the wicked hear,
When urged to turn and live;
And when for sin they mourn sincere,
Show mercy and forgive.

Be all that here shall meet to pray,
Till worship here shall cease,
Prepar'd, without one cast-away,
To meet their Judge in peace.

[From the Albany Argus.]

'THE MEMORY OF THE DEAD.'

'Breathe not their names in the festive hall
Where wine, and song, and laughter float,'
Where beauty's footsteps lightly fall
To music's wild and witching note;
Oh! breathe not there those names that sleep
Hallowed within the bosom's cell,
Not *there*—for mirth would scorn to weep,
To bow where sadd'ning memories dwell.

Think not of *them*, the lov'd, the dead!
When toiling on ambition's height,
When joy, and pride, and triumph shed
Around the heart a magic light!
Not then, not *then*, the hour of hours
For feeling's deep and 'chainless flow,'—
Hope's early grave—life's broken flowers—
Charm not where fame and honor glow.

Oh! name them not, the *cherish'd dead!*
When passion's storm hath bowed the soul,
When the clear light from reason shed,
Fades beneath anger's wild control:
Dream, dream not then, of bright forms gone,
In vain would fancy's pinion soar,—
Not *that* the hour, when spirits flown,
On earth and earth's their blessings pour:

No,—be the lost ones dear, where home
Hath treasured up each form of love,
Where on the heart pure fancies come
Like inspirations from above!
Remembered be each faded star
When thought beyond the clouds hath flown,
When the proud spirit soaring far,
Would taste the bliss of realms unknown:
Ay—at that full, that thrilling hour,
Bid sorrow's tide unchecked sweep on—
Memory pour forth her sacred power—
Love weep its hopes—its idols gone!

[From the Monthly Repository.]

REJOICE WITH TREMBLING.

Rejoice! rejoice!—this glorious earth,
A far more glorious heaven resembling,
Is vocal with the soul of mirth:
Rejoice, but O rejoice with trembling.

For soon those chords with joy that thrill,
Time's ruthless hand shall snap asunder,
And that sweet music shall be still,
Which waked such passon, praise, and wonder.

Rejoice, for there is cause for joy,
And warm and cordial be our greeting;
Yet tremble—bliss hath *this* alloy,
That it is far less bright than fleeting.

Earth's joys are trembling waves that run,
Touch'd by the sun-beams, gold and vernal;
Heaven's—not the sun-beams—but the sun,
High, omnipresent, fix'd, eternal. A.

MISCELLANEOUS SELECTIONS.

GROTIUS.

The celebrated Dutch scholar Hugh Grotius (or Groot,) was one of the most remarkable instances on record, of the success with which the cultivation of general literature may be carried on, together with legal political studies, and even amid the toils and distractions of a public life of unusual bustle and vicissitude.

From his sixteenth year, when he first appeared at the bar, till that of his death, at the age of sixty-two, Grotius was scarcely ever released from the burthen of political employment, except while he lay in prison, or, altogether exiled from his country, wandered about from one foreign land to another, in search of a temporary home. Yet, even in these seemingly most unpropitious circumstances, he produced a succession of works, the very titles of which it would require several pages to enumerate, all displaying profound erudition, and not a few of them ranking to this day with the very best, or as the very best, that have been written on the subjects to which they relate. He occupies a respectable place in the poetry of his native language, and a high one among modern Greek and Latin poets. His critical labors in reference to the classical authors of antiquity are immense. In history, beside several other works, he has written one entitled 'The Annals of Belgium,' in eighteen books. Of a variety of theological productions we may mention only his celebrated 'Treatise on the Truth of Christianity,' one of the most popular books ever written, and which has been translated, not only into almost every language of modern Europe, but even into Greek, Arabic, Persian, and several of the tongues of India. Finally, not to mention his other works in the same department, by his famous treatise on international law, entitled 'On the Law of War and of Peace,' he has established for himself an immortal reputation in jurisprudence, not in his own country merely, but over all Europe, in every part of which the work was received, on its first appearance, with universal admiration, translated, commented upon, and employed as a text-book by all lecturers on the subject of which it treats. This work was written while Grotius resided in France, after making his escape from the castle of Louvenstein by a memorable stratagem. Having, in the religious disputes which then agitated Holland, taken the side of the Arminians in opposition to the Calvinists, when the latter obtained the ascendency, he was put on his trial, convicted of treason, and sentenced to the confiscation of all his property, and imprisonment for life. As some mitigation, however, of so hard a doom, it was permitted that his wife should share his fate; and that excellent and heroic woman accordingly took up her abode with her husband in the fortress we have named, where they remained together nearly two years. At last, however, Grotius resolved to brave the hazards of a plan of escape, which had been some time before suggested by his wife. He had been in the habit of borrowing books from some of his friends in the neighboring town of Gorcum, and these were always brought to him in a large chest, which was in like manner employed to convey them back when he had read or consulted them. This chest had at first been regularly searched, as it was carried into and brought back from the apartment of the prisoner; but, after some time, its appearance on its customary service became so familiar to the guards, that their suspicions were lulled, and it was allowed to pass without notice. A day, therefore, having been chosen when it was known that the commandment was to be absent, Madame Grotius informed the commandant's wife, who was left in charge of the place, that she meant to send away all her husband's books, to prevent him from injuring his health by study, and requested that two soldiers might be allowed her to remove the load. In the mean time Grotius had taken his place in the chest in the top of which small holes had been made for the admission of air. Upon lifting it from the ground, one of the soldiers, struck with its weight, jestingly remarked, that there must be an Arminian in it. 'There are Arminian books in it,' replied the wife of Grotius, with great presence of mind: and, without saying anything more, they took it on their shoulders, and carried it down a ladder, which led from the apartment. It would appear, however, that their suspicions had been again awakened; for, it is said, that, before they had proceeded much further, they resolved to mention the circumstance of its uncommon weight to the commandant's wife; but she, misled by what had been told her, ordered them to carry it away. It had been contrived to have a trusty female servant in waiting to accompany the chest to its place of destination, and under her care it was safely deposited in the house of a friend at Gorcum, when the illustrious prisoner was, of course, speedily released from durance. A good deal of management was still necessary to enable him to effect his escape from the town. It is gratifying to have to add, that his wife, who, as soon as she understood that her husband was safe, confessed what she had done, although at first detained in close custody, was liberated, on petitioning the States General, about a fortnight after. It was on the 21st of March, 1621, that Grotius obtained his liberty; and he arrived in Paris on the 13th of April. His wife rejoined him about the end of December.—*Lib. of Entertaining Knowledge.*

THE JEWS.

We find the statements, which we here give, respecting the Jews, in the New York Evening Journal.

Mr. Goldsmith estimates the number of the Jews in London to be about 18000, and in the rest of England about 8,000; and they have several synagogues in the metropolis and other parts of the kingdom. The two principal sects are German and Portuguese. As the terms of the edict under which Napoleon Bonaparte elevated the Jews to the rank of citizens in France may probably be referred to in the coming discussions, we insert them for the information of our readers.

This edict interdicted Jews from lending money to minors, without the consent of their guardians, to wives without the consent of their husbands, and to soldiers without the consent of their officers. It annulled all bills for which 'value received' could not be proved. All Jews engaged in commerce were obliged to take out a patent; all strangers to invest some property in land and agriculture. It may also be well to give the 12 questions proposed by the emperor to the Sanhedrim, in 1806, together with the answers returned; because they will tend to show what are the opinions of the better classes of the Jews on the Continent. The questions were:

1. Is polygamy allowed among the Jews? 2. Is divorce recognized by the Jewish law? 3. Can Jews intermarry with Christians? 4. Will the French people be esteemed by the Jews as strangers or as brethren? 5. In what relation, according to the Jewish law, would the Jews stand towards the French? 6. Do Jews born in France consider it their native country? Are they bound to obey the laws and customs of the land? 7. Who elect the rabbins? 8. What are the legal powers of the rabbins? 9. Is the election and authority of the rabbins founded on law or custom? 10. Is there any kind of business in which Jews may not be engaged? 11. Is usury to their brethren forbidden by the law? 12. Is it permitted or forbidden to practice usury with strangers? The answers:

1. Polygamy is forbidden, according to a decree of the Synod of Worms in 1803. 2. Divorce is allowed, but in this respect the Jews recognize the authority of the civil law of the land in which they live. 3. Intermarriages with Christians are not forbidden, though difficulties arise from the different forms of marriage. 4. The Jews of France recognize in the fullest sense the French people as their brethren. 5. The relation of the Jew to the Frenchman is the same as Jew to Jew. The only distinction is in their religion. 6. The Jews acknowledged France as their country when oppressed—how much more must they when admitted to civil rights? 7. The election of the rabbins is neither defined nor uniform. It usually rests with the heads of each family in the community. 8. The rabbins have no judicial power; the Sanhedrim is the only legal tribunal. The Jews of France and Italy, being subject to the equal laws of the land, whatever power they might otherwise exercise is annulled. 9. The election and power of the rabbins rests solely on usage. 10. All business is permitted to the Jews. The Talmud enjoins that every Jew be taught some trade. 11 and 12. The Mosaic institution forbids unlawful interest, but this was the law of an agricultural people. The Talmud allows interest to be taken from brethren and strangers—it forbids usury.

The Jews connected with the Barbary states, say that there is a greater accumulation of treasure at Algiers, (particularly silver,) than at any place in the world not excepting Persia; and that the treasure now in the coffers of the Government at Algiers amounts to the enormous sum of forty millions of dollars.

DIFFUSION OF THE ENGLISH LANGUAGE.

We find, in a work entitled 'History of Enthusiasm,' the following just remarks on the Diffusion of the English language, as a medium of the extension of Christianity.

The relative political and commercial condition of nations at the present moment affords several special grounds of reasoning, on which the extension of Christianity may be anticipated as a probable event. Among topics of this class may be named that of the diffiusion of the English language—the language which, beyond comparison with any other, is spreading and running through all the earth, and which, by the commerce and enterprize of two independent and powerful States, is colonizing the shores of every sea;—this language, now pouring itself over the waste places of the earth, is the principal medium of Christian truth and feeling, and is rich in every means of Christian instruction, and is fraught with religious sentiment, in all kinds, adapted to the taste of the philosopher, the cottager, and the infant. Almost apart, therefore, from missionary labor, the spread of this language insures the spread of the religion of the bible. The doctrine is entwined with the language and can hardly be disjoined. If the two expansive principles of colonization and commercial enterprise, once diffused the language of Greece completely around every sea known to ancient navigation, it is now much more probable that the same principles of diffusion will carry English institutions, and English opinions, into every climate.

But in calculations or speculations of this sort, merely secular as they are, much less is included than truly belongs to the question at issue. Not to assume the truth of Christianity, and not to argue on the ground of its divine excellence, and not to confide in those prospective declarations, the certainty of which has been attested beyond possibility of doubt, is not only to grope in the dark when we might walk in the light of noon, but to exclude from our calculations the very facts of most significance in its determination.—To estimate fairly the probability of the universal triumph of true religion, another method must be pursued, in which the existing condition of the Christian Church is to be contemplated with a Christian feeling. When thus viewed it will appear that a promise of a new kind is now bursting from the bud; and the inference may confidently be drawn that—'summer is nigh.'

LICENSED HOUSES.

In the late able address of the Hon. Mr. Austin before the Massachusetts Society for Suppressing Intemperance we have the following passage in relation to the subject of diminishing the number of licenses for the sale of spirituous liquors.

To every project of reform objection may be made, and wherever the besom is applied the inquiry is always suggested, why take this and omit the other? The answer is a plain one. Begin with the most obvious evil over which you can exercise a controul. If you may not do every thing, do not let your inability for the mighty task excuse doing nothing. Cut off from one half the population, the easy means of intoxication and what is worse, that seduction to become intemperate, which now operates under sanction of law. Do not permit them to be allured, urged, pressed into receptacles of dangerous depravity. When you have done this you may profitably turn your attention to the carousings of the evening club and to those who are 'boasting the age of their foreign liquors and recounting the various voyages, that have rendered them so exquisite.' Obstruct those 'who do the deed,' and then pursue those 'who do all *but* the deed.' But let it be remembered, that a wise economist, begins where the greatest good may be effected, and proceeds gradually and systematically on his road of improvement. The multitude are corrupted and besotted and made wretched in these hovels of crime, sanctioned by a city license.

Imprisonment for Debt. The public mind, we rejoice to believe, is becoming more and more enlightened in regard to this barbarous custom. A late number of the Providence Journal has the following statement and comments.

Saturday was the return day of executions, to the Court of Common Pleas for the county of Providence, and we regret to state, that the commitments to jail were uncommonly numerous. The exact number we do not know, but were informed they amounted to about thirty. Most of the cases grew out of the failures that took place last summer.

It is a painful sight to see imprisoned for debt in a common jail, with cut purses and murderers, some of our most aged, industrious, enterprising and respectable citizens. Yet so it is, in obedience to the policy of our law. Among the number committed, is a veteran citizen of this town, now in the *eighty-seventh* year of his age. The only crime of this good old man is POVERTY. His honesty, his integrity, and his fidelity have never been doubted. His indebtedness, we are informed, was in consequence of endorsements for relatives. The advocates of this barbarous law, allowing the imprisonment of poor debtors, tell us that it is never abused, that it is only intended to coerce the fraudulent; over whom more lenient means have no effect. If this were the fact, we should not object to the law. Fraud should be punished, like any other crime. But with the examples before us, it is impossible to believe that the innocent and honest are not persecuted and oppressed, because they cannot pay to the utmost farthing.

Duty of Active Benevolence. No man existing, be his station what it may, is exempted from the duty of inquiring what good he can do to others. That man must have seen little of mankind who is ignorant of human misery; yet such knowledge is not to be acquired by those who converse merely with persons of their own rank; they must enter into the cottages and garrets of the poor; they must see them naked, hungry, and thirsty, exposed to the inclemencies of the weather, to the sudden attack or slow wasting of disease; they must see the effect of their unruly passions, and their grovelling vices; they must be acquainted with all the consequences of ignorance and poverty. Evils like these must be known to be remedied; yet the generality of the upper ranks know little what their inferiors suffer.

The Senate and the Bible.—In organizing the Senate into a court for the trial of Judge Peck, a respect was paid to the sacred volume which evidently had an impressive effect upon the numerous spectators. The oath was administered by the Secretary to the President of the Senate, who sealed its sanctity by placing his lips upon the bible. The President then, as they were successively called to the desk, administered the oath to the Senators—their right hand lying on the bible—and after the oath had been pronounced, each placed his lips upon the holy page. While witnessing the veneration thus paid to the sacred scriptures, we were unwilling to remember that lips thus reverently bowed could ever have introduced these divine oracles upon occasions of merriment or anger.

American Spectator.

ELIXIR PECTORALE! *For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.*

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

R. Sanderson, Wrentham, Mass.
E. Porter, Salem, "
B. P. Dix, Groton, "
H. Allen, Leominster, "
E. P. Hill, Townsend, "
J. Robinson, Worcester, "
J. & C. Jewett, Fitchburg, "
George Dixon, Dedham, "
James Spalding, Mason, New Hampshire.
Wallace & Hopkins, Milford, "
John H. Wheeler, Dover, "
Joshua Hubbard, Portsmouth, "
George Hutchins, Concord, "

N2ep6m.

COMMUNION WARE. THOMAS W. DAVIS, No. 1, Washington Street, has constantly for sale an extensive assortment of Plated and Brittannia Communion Ware, at the lowest prices.

☞ Silver Communion Ware made to order at short notice. 6t. April 24.

SCHOOL FOR BOYS. It is respectfully made known to his friends and the public, that the subscriber has undertaken to perform the duties of an Instructer of a private School for Boys, in the third story of No. 73, Cornhill, (late Market Street.) The order of his course of education is intended to prepare the pupil for the Latin and English High Schools, the Counting Room, and for admission into any of our Colleges.

Deeming it unnecessary to repeat the names and titles of the books, which the system requires, or to state the particular mode of instruction and rules of government, which are followed and enforced; it is considered only important to state that the Text Books of the School are those, which the most successful teachers have determined to be the best; and that the instruction and discipline are as good as twelve years' experience in the art of communicating knowledge and regulating the heart, may have enabled the subscriber to afford and enjoin.

Those boys only are considered qualified for the School who can read well, and may have passed the age of six years. Applications for admission to be made at the subscriber's residence, No. 55, Hancock Street.

Tuition Fees; Fourth Class, $7; Third Class, $10; Second Class, $15; First Class, $20 per quarter. N. K. G. OLIVER.

Boston, April 17, 1830. ew2m.

NEW BOOKS. Just published by L. C. BOWLES, 124 Washington, corner of Water Street—*Lessons without Books*, by the author of 'Beatitudes.'

'Do you ask then what will educate your Son?—Your example will educate him; your conversation; the business he sees you transact; the likings and dislikings you express; these will educate him; the society you live in, will educate him.'

MRS. BARBAULD.

Biography for Young Persons, No. 2. designed to illustrate the triumphs of Genius and of Perseverance, containing 'Life of Roger Sherman,' one of the signers of the declaration of Independence; 'Professor Heyne,' Critical Scholar and Philologist, Aulic Counsellor, and Secretary to the Royal Society at Gottingen; and 'Mrs. Barbauld;' embellished with a likeness of Roger Sherman and Mrs. Barbauld.

A liberal discount to the trade, purchasers for Libraries, &c. May 29

REASONS FOR THE UNITARIAN BELIEF. L. C. BOWLES, 124 Washington-Street has just published, 'Reasons for the Unitarian Belief.' Plainly stated in nine Lectures, by LUTHER HAMILTON, minister of the first Congregational Society in Taunton.

'He that believes without having any reason for believing, may be in love with his own fancies, but neither seeks truth as he ought, nor pays the obedience due to his Maker, who would have him use those discerning faculties he has given him to keep him out of mistake and error.'—LOCKE. June 5.

ATHENEUM—*(Third Series.)* Just published by JOHN COTTON, 184 Washington Street '*The Atheneum, or Spirit of the English Magazines,*' Vol. IV.—No. 5 & 6. for June, 1830. Embellished with two elegant whole-length Portrait Figures, in Parisian Costumes.

CONTENTS.

The Headsman—A Tale of Doom; On Language and Style as Poetical Vehicles, especially as illustrated by the Writings of Crabbe, Wordsworth, and Byron; African Pantomine; Granawaile—An Amazonian Record: The Stranger—A Legendary Ballad—By Thomas Moore, Esq.; The three Kinds of Fermentation; The Wishing-Gate; Anecdotes of Wolves; 'The Station'; First and Last—No. 1.—The First and Last Flower—By Mary Anne Browne; Customs, &c. in Rio Janerio—By Dr. Walsh; A letter from London; The Marmoset; An Analysis of Prejudice; The Aborigines of Nova Scotia; The Latest Female Fashions—Parisian Ball Dress—London Hats and Bonnets—London Out-door Costume. (*With a Colored Plate.*)

The Gatherer:—Military Force in China; Bishop Prettyman and Tomline: Chinese Dandies; A new Organ for the Phrenologists; Frederic the Great and Zimmermann; Bossuet; Crebillon, &c.; Literary Netices. June 5.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. I.—No. 6.—(New Series.) For June, 1830.

CONTENTS.

Religion, illustrated by a comparison of it with other qualities and pursuits—No. 2.—Means of grace; 'To die is gain,'—Original Poetry; Christ 'lifted up,' and drawing 'all men' unto him; the Temptations incident to Affliction; the New Birth; 'Special interposition of God'; Love to the Invisible God; Prayer to Jesus Christ not authorised by the Scriptures; Extracts from Courayer's Last Sentiments; 'The Bible Christian'; Unitarian Dedications, Ordinations, &c.; Index. June 5.

REV. MR. SULLLIVAN'S SERMON. Just published and for sale by GRAY & BOWEN, a Discourse delivered at the Dedication of the *Meeting House*, of the Keene Congregational Society. By T. R. Sullivan. May 29.

JUST RECEIVED and for sale by R. P. & C. WILLIAMS, 79 Washington-street, Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church and other subjects, by G. F. Chapman, D. D., Rector of Christ Church, Lexington, Ky. 1 Vol. 8vo.

Right Rev. A. V. Griswold's Sermons. 1 Vol. 8vo.

Sermons by the late Rev. Cornelius R. Duffie, A. M. Rector of St. Thomas Church, New-York, with the Life of the Author. 2 Vols. 8vo.

Also.—Just received a fresh supply of Cooke on Ordination. 1 Vol. 8vo. tf April 3.

WARE'S DISCOURSES. The second edition of the Discourses of Rev. HENRY WARE, Jr. on the 'Offices and character of Jesus Christ,' are for sale by N. S. SIMPKINS, & Co. (corner of Court and Brattle-streets.) They will be furnished at a reduced price, to those who purchase for distribution. 3t. May 22.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, at the corner of Washington and School Streets entrance from School Street.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

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To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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